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DISCUSSION AND CORRESPONDENCE

WAYSIDE SHRINES IN NORTHWESTERN CALIFORNIA

IN northwestern California there are numerous spots of more or less sacred nature. In all cases noted they are by some well-traveled trail. Several of them are on the crest of ridges and a few in the neighborhood of springs. The ceremonial requirements are perhaps different for each sacred place. Many of them are called resting places where the traveler is expected to seat himself for a few moments, smoke, and rest. In the case of these particular places it is not certain that much that is sacred or religious is attached to the localities. It seems rather that a convention, a social habit, requires one to stop at these places. In the myths and tales of the region it is almost invariably the custom to mention that those passing stopped at such points to rest. The reason given for the existence of these resting places is that the culture hero or some other important person stopped to rest at these places in mythical times. Such a resting place is mentioned in the upper or sky world in a Chilula medicine formula.

There are various places where the traveler is expected to shoot with bow and arrows. The explanation of such places is usually that in mythical times competition in long-distance shooting occurred at these places, between travelers who met there by chance. The celestial resting place mentioned above was of this sort since the formula mentions the shooting.

Near Korb as one begins the ascent of the mountain from the North Fork valley stands the stub of a redwood tree. Into this tree in earlier times any Hupa who passed shot an arrow. In recent years it is the custom to insert a twig of a tree or a small piece of brush instead. There were formerly two such trees. One of them was cut for lumber some years ago. The Indians claim the tree left died from sympathy. Near the trail from Bair's on Redwood creek to Hupa on the ridge which separates Minor creek from North Fork creek is a place of offering. Each passer by must drop a stick or stone and pray. He says: "I am going into the country of the enemy. May I return in safety." On the return journey the prayer is a thanksgiving. "I have been to the country of the enemy. I am glad I am returning alive." This spot seems to mark, in a rather indefinite way, the boundary between the Hupa on Trinity river and Redwood Indians on Redwood creek.

A similar place of offering is on a trail which leads up the ridge between Djictañadiñ and Xaslindiñ creeks on the east side of Trinity river. This place has not been seen by the writer, but a Hupa once told of misfortune coming upon an Indian who set the accumulated pile on fire.

In the Van Duzen region, occupied formerly by the Nongatl, resting places on ridges are mentioned in myths and tales. In one case offerings were left at a spring where one was expected to rest and drink. At another spring no offering was left. The narrator explained that the water of the first spring was originally bad and was purified by Coyote, the Nongatl culture hero. At the second spring no such deed was performed, therefore no offering was left. Such offerings are spoken of as "paying."

In one case a very definite origin was given of an offering place similar to the one between Hupa valley and Redwood creek mentioned above. While riding through the country of the Siñkyōne on the ridge between the drainage of Matole river and the South Fork of Eel river, Briceland Charlie, a Siñkyōne, pointed out this place and made the customary offering of a twig broken from a tree. The name given the place having excited curiosity, its etymology was sought. The name was said to mean "hands lie." The explanation given was that many years ago a war band of his tribe went to Briceland to avenge the death of some of its members upon the natives of that place. They killed a man and brought his hands and feet to this spot, where they buried them. The spot was said to have been chosen well within the territory of the victors. The prayer customary is the expression of a wish that such a fate may not overtake the traveler. This informant claims to know of other such places north in the Van Duzen country which he said had a similar origin. This conjecture of the Indian may be correct, but it must be borne in mind that the Hupa and probably the Nongatl were not in the habit of taking trophies from their enemies. The places of offering, however, may have survived the practice.

PLINY EARLE GODDARD

AMERICAN MUSEUM OF NATURAL HISTORY
NEW YORK CITY

DR MATTHEW ON WRIGHT'S ORIGIN AND ANTIQUITY OF MAN

I HAVE delayed answering Dr Matthew's strictures on my book in the October-December number, 1912, of *Current Anthropological Literature*, because it was intimated that other phases would be touched on by other reviewers in later numbers of the journal. But as the other reviews have not yet appeared, it is not well to neglect longer Dr Matthew's